

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—James Freeman Clarke.

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THE CHEERFUL LETTER.

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THE KING'S SHIPS.

God hath so many ships upon the sea!
His are the merchantmen that carry treasure,
The men-of-war, all bannered gallantly,
The little fisher-boats and barks of pleasure.
On all this sea of time there is not one
That sailed without the glorious name there-
on.
The winds go up and down upon the sea,
And some they lightly clasp, entreating kindly,
And waft them to the port where they would be;
And other ships they buffet long and blindly.
The cloud comes down on the great sink-
ing deep,
And on the shore the watchers stand and
weep.
And God hath many wrecks within the sea.
Oh, it is deep! I look in fear and wonder:
The wisdom throned above is dark to me,
Yet it is sweet to think his care is under,
That yet the sunken treasure may be drawn
Into his storehouse when the sea is gone.
So I, that sail in peril on the sea,
With my beloved, whom yet the waves may
cover,
Say, God hath more than angel's care of me,
And larger share than I in friend and lover.
Why weep ye so, ye watchers on the land?
The deep is but the hollow of his hand.
—Carl Spencer.

THE BEAUTY OF HOLINESS.

And now how shall I speak of it? How shall I best bring out the worth and beauty which religion gives to life? I realize it most vividly as I think of life, of life's various ages, various experiences, of what life has to be to men and women just in the common average way. Childhood and youth and maidenhood rise up before me. I see the busy father at his work, the mother with her many cares, I see life prosperous. Again it is struggling, as most life has to be. I see life waning into age. I see it looking on into the shadows that close about all earthly ways. Ah! friends, it is when I most take in what all this means, when I think of what may really help and strengthen, of what may most heighten joy and give cheerfulness in trouble, and make all life most worth living, it is then that I feel the beauty of holiness.
I see the little children at their lessons. I hear them at their play. I do not want them to be precocious little pietists, pretending to like Psalms better than cakes. And still there is a grace in the child's nature that you will never reach until, in quiet, loving hours, you have taught the little heart something about the dear heavenly Father, and the little lips some tender beginnings of prayer. Children are often strangely susceptible to religious thoughts, as if hearing
"Voices on the shore
That our ears perceive no more,
Deafened by the cataract's roar."
Was it only a pretty phrase when Christ spoke of our becoming "as little children," if we would enter the kingdom of God? I like that picture of Holman Hunt's, "The Boy Jesus in the Temple," because it is so realistic. He stands there, not the weak ideal of youthful beauty that the old mas-

ters used to paint, but a strong, wholesome, ruddy Syrian lad, with homely dress and bare feet, just as such a lad, come up with a caravan from a country village, would be apt to be, only in his face the light of a far-away look, as such a lad might have into whose heart were dawning those great thoughts of God and God's service which were afterward to mould his life.

Shall I speak of the beauty of holiness in youth? I fancy that young men are, most of all, inclined to feel shy of the whole thing: to some it savors of grave restrictions, to others of a sort of cant. All very proper for a divinity student; but for a young man looking forward to the common work and pleasure of the world, and rejoicing in vigorous life,—ah, wait awhile! And yet it is in that very life of vigorous youth,—youth with its keen sense of life, youth brave and skilful in manly sport, youth just entering on the strong work and strong temptations of the world,—it is just in such a life that earnest, unaffected religiousness brings the very finest grace of real manhood. It would not make him weak, but gentle and helpful with his strength. It would not lessen pleasure, but keep it sweet and wholesome: the very merriest laugh that comes ringing to me through the halls of memory is that of one of my early friends who always seemed to me the most like Christ of all I ever knew. Religion—earnest, unashamed religion—does not make a young man less brave, but more, adding to mere nerve and pluck that finer courage which can stand up squarely against wrong, say, “No!” to profanity and dissipation, and say it so as to be respected. And so to the whole opening life religion gives a richer zest, a finer appreciation of all things great and good, and that interest in higher things which keeps bringing to the front the strong and helpful men of each new generation.

As beautiful is holiness in those just growing into womanhood. And even more needful in one way; for woman's life, growing up in a comfortable home, nurtured in elegance and refinement, surrounded by all the allurements of fashion and society,—ah! it is so easy for the maiden's life to be frittered away in these things,—just sunk in them, as here and there on the northern moors you see a beau-

tiful stream sink in and disappear among the sand and stones! Is there anything that can save her like that beautiful spirit of devotion and doing good with which Christ has touched so many? That will not make her despise her beautiful surroundings or the pleasant graces of society, but will keep her pure and kind and helpful amid them all, will send her forth on errands of teaching and of mercy, and give higher aims and thoughts all through her life. . . .

Friends, let us strive toward that. Perhaps we may never come to anything so lofty as that word “holiness” sets before us: the “beauty of holiness” to us will ever seem not in what we are, but in what we follow,—in the light of Christ's great thought and life. But, if we do keep these before us, and follow, it will not be in vain. For they change all who look on them and love them, ever a little and a little more into the same image; and so we go, though not “from glory unto glory,” at least “from strength to strength.” Only strength—here, and earth's strength is often pain and struggle. But this is only the beginning; and in the greater life beyond the strength is lifted into peace, and peace to joy, and over all the beauty of the Lord.—*Brooke Herford.*

THE STILL HOUR.

If we sit down at set of sun,
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent.

But if through all the livelong day
We've eased no heart by yea or nay,
If through it all
We've done no thing that we can trace
That brought the sunshine to a face,
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

Oh, do not let us wait to be just or pitiful or demonstrative toward those we love until they or we are struck down by illness

or threatened with death! Life is short, and we have never too much time for gladdening the hearts of those who are travelling the dark journey with us. Oh, be swift to love, make haste to be kind!"—*Amiel's Journal*.

Oh, what golden opportunity is ours for being religious in the summer season of apparent religious apathy! Oh, what could we not do to make the hot summer more endurable, more healthful, more happy, for the thousands and tens of thousands who, though toiling and slaving for us, are not, like many of us, permitted to flee to the refreshing seashore, to the cool mountain top, to the invigorating country retreat, but must sweat and swelter, wilt and languish, there, where the grass cannot grow, where the birds cannot sing, where even the potted plant cannot thrive for the want of light and air!—*Joseph Krauskopf*.

If it is true, as I think it is, that without suffering and sin there could not be pity, tenderness, courage, patience, faith, and love in human hearts, then give us the world as it is; and we will try to make it better, and turn even our pain into blessing. If to take out of human history all freedom would also do away with all risk, and shut out evil because it would reduce men to the condition of helpless machines, moved by irresistible power, then give us the risk and the freedom. Let us cast in our lot with those who struggle and hope, who live by faith in God, who have fought doubt and conquered pain, and are crowned as victors in the great Pantheon of Humanity.—*Frank L. Phalen*.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "Shall I send such a book to such a person?" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper* books are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

The following books and magazines are offered by Ella M. Hall, Gouverneur, New York: "Misjudged," W. Heinberg; "Madcap Violet," William Black; Gray's "Elegy," with sketch of the author. *Housewife*, 1897; *McClure's*, 1897; *Harper's*, 1896-97; *The National Magazine*, 1897; *Home Queen*, 1896; *Youth's Companion*, 1896.

Miss Mattie L. Smith, Rowe, Mass., offers the *Unitarian* to any one who will pay postage. (Do you mean current numbers, as they come out, or old numbers?)

Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass., offers Hawthorne's "Blithedale Romance" and "The Scarlet Letter"; "A Noble Life," Miss Mulock; *Plymouth Pulpit* (a weekly publication of sermons preached by Henry Ward Beecher.)

Miss Cora H. Clarke, Magnolia, Mass., offers the following: "Our New Mistress," C. M. Yonge; "Fur, Feathers, and Fuzz" (animal stories); "The Silver City," Ober; "Old Caravan Days," M. H. Catherwood; "Their Club and Ours," by An Old Boy; "Tour of the World in Eighty Days," Jules Verne; "At the Green Dragon," Beatrice Harraden; "A Wonder Book," Nathaniel Hawthorne; "The Pilgrim's Progress"; "Twenty Thousand Leagues under the Sea"; "Cranford"; "Donovan"; "We Two"; "Beside the Bonnie Brier Bush"; "Queechy"; "The Wide, Wide World"; "Henrietta's Wish"; *Good Government*, the monthly organ of the Civil Service Reform, back and current numbers; also odd numbers of various magazines,—*Munsey*, *McClure*, *Lippincott*, *Cosmopolitan*, etc.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from:—

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Jamestown, Chautauqua County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

It would be a great comfort to me to receive some reading matter to pass off lonely hours when I am too unwell to work, or to

comfort me and help to bear mental and physical pain. Glad to receive old magazines and any religious reading that would comfort and cheer an invalid. The loss of relatives and adverse circumstances have placed me in a neighborhood remote from intellectual or religious advantages. Miss A. A. Peatross, Campbell, North Carolina.

I desire to thank all who have sent me reading. I have received so much through *The Cheerful Letter*, but do not get much now. I always pass it on, and give others around me the same benefit of the literature as I get. I thank the friend who sends me *The Cheerful Letter*. I enjoy reading it so much. Will some one please send me one of Lloyd's hymn-books, also some picture-books for my little boy, nearly four years old? *Any reading will be gladly received.* Address Mrs. G. R. Grant, Res, Montague County, Texas.

The address of Mr. C. Brandenburg is changed from Denison, Iowa, to Charter Oak, Iowa. One of his correspondents writes that Mr. Brandenburg would like to receive good German reading.

I would be glad to receive "School Dictionary," Webster; "Elements of Algebra," Wentworth; "Life of Lee," by his son. (Mr.) J. C. Kettell, Mullins, South Carolina.

Miss Sarah H. Wilber, Nichols, Marion County, South Carolina, will be glad to receive "Cicero's Orations," translated; old numbers of *Munsey's Magazine*; "History of France," Montgomery; and any of John Esten Cooke's works.

Mrs. Emma M. Backus's address is changed from Grovetown, Georgia, to Saluda, Polk County, North Carolina. She is very anxious for books, old or recent, which treat of the *habits of birds*, and will return them if requested. She writes: "I do feel so thankful to all for their good reading, and the selections in *The Cheerful Letter* are so good. I hope they strengthen you all as they do me."

I have been much pleased with reading matter I have received from dear friends. While changing address from Genoa, Texas, to Houston, I am sorry to say I lost the addresses of some of my correspondents. I

hope they will see this notice, and understand the situation. Ralph is very much interested in bees, and would be glad to receive any literature treating on bees or bee culture. Ray would like some book on natural history. Mrs. Kate Noftoger, Houston, Texas.

John McMillan, Altamont, Manitoba, Canada, asks for a Life of W. E. Channing, and any magazines. Old or odd numbers would be welcome.

Verge Crone, Linwood, Indian Territory, a boy fourteen years of age, would like reading matter and a correspondent.

Mrs. Maggie Bonds, Fleetwood, Indian Territory, asks for reading for herself and seven children.

Thomas Barnett, Ryan, Indian Territory, fourteen years old, asks for reading.

Alice Rogers, Allwood, Virginia, wishes Davis's and Peck's "Complete Arithmetic."

Mrs. Lousina S. Candill, Dockery, North Carolina, asks for a spelling-book, also a "Fifth" and "Sixth Reader."

Minnie and Maggie Leverett, St. Joe, Texas, aged fourteen and sixteen, write, "We will be very glad of school books or any reading."

Mrs. Mary W. Churchwell, Hardy, Texas, will be thankful for any books or magazines.

Mrs. B. A. Wentworth, Stark, New Hampshire, will be grateful for any of Bulwer Lytton's works.

Mrs. Sarah Bowen, Ben Franklin, Delta County, Texas, a mother of five children,—four boys and one girl,—ages from one year to nine, would like reading.

We live in North-western Nebraska, thirty miles from railroad, eleven miles from town. I have three children, nine, seven, and five years old. There is no chance to get reading of any kind. We have district school four to six months in the year. Any reading you could send would be gratefully received. (Mrs.) Lucy Cronk, Basin P.O., Boyd County, Nebraska.

Mrs. James A. Tyner, 916 North 9th Street, Lincoln, Nebraska, asks if some one can send her a copy of *Arena* for October,

1895, also *Arena* for February, 1897. She thanks, most sincerely, the friends who are sending the *Household* and the *Outlook*. Both are much enjoyed, and are passed on when read.

Mrs. Mina Heath, Artesian, South Dakota, asks for a "Third Reader" of any kind for a boy who has none.

L. L. Critcher, Sands, North Carolina, will be glad of any reading.

Mrs. G. H. Ashworth, Osage, Patrick County, Virginia, an elderly woman living in a lonely place, asks for reading.

Mrs. Cora A. Hoskinson, Sturgis, Michigan, asks for *St. Nicholas* or the *Round Table*.

Miss Cora N. Eaton, 12 Claflin Street, Milford, Mass., an invalid, would be glad to receive "Steps to Christ" and "Christ our Saviour." (Who is the author?)

I have not written a letter for a long time. We are surrounded almost by high water; but I am so glad to tell you our little home is on a hill far above floods. I feel that God has blessed us; and I am thankful, indeed. I would like very much to receive a little primer for a beginner; and would some one send me *The Cheerful Letter* after reading it? I seldom get a copy. I have some copies of the *Home and Farm* that I will send after reading to any address. I get them every two weeks. I also have some last year's Methodist papers that I would send to any one wishing them. (Mrs.) M. A. Smith, Box 22, Washington, Louisiana.

AMUSEMENT COLUMN.

[Please send all materials for this department to Miss E. D. Chapman, 34 Buckingham Street, Cambridge, Mass.]

From an old magazine come these two puzzles:—

STRANGE STAIRWAYS.

The first step of the stairway
Was made of unbaked bread;
The second was a sunbeam
That shone from overhead.
The third I stepped upon myself;
The fourth was distant far;
The fifth just like a spirit seemed;
Sixth, half the Turk's Allah;

The seventh was like the ocean wave,
 The rocking, tossing main.
 So to the eighth a leap I gave, —
 'Twas unbaked bread again!
 I hurried down another flight
 Just like the ones before!
 Let folks of note both black and white
 Climb these strange stairways o'er.

PUZZLE.

What English word contains all the vowels
 in their alphabetical order?

A DINNER PARTY.

What was found upon the table is described by the words put in brackets.

I went to a dinner party the other day, and on the table in the centre was a glass bowl with [girls' names] in it. Each guest had [a color] by her plate. The first course consisted of a soup made of [negro vegetables] and [what are used on the Fourth of July]. Then came [an English author, a warlike dweller of the sea, little young moons], and to drink was [a dealer in trunks]. Then a steaming hot [country in the eastern hemisphere] came next, with [countrified letters; antics; and diamonds and rubies]. For dessert were [articles useful in riding, what wedding rings are made for, an honest fruit, and a cross letter.] We all called the dinner delicious, and after we had adjourned to the parlor we topped off with [strongly flavored herbs].

CHARADE.

My first beginneth with a B.
 My second ruleth o'er the C.
 My whole I'd gladly spend with thee.

ARITHMETICAL PUZZLES.

1.

Two shepherds were overheard conversing concerning their flocks. "Give me," said the first, "one of your sheep, that my number may equal yours." "Nay," replied the second, "give me one of yours, and I shall have twice as many as you." How many had each?

2.

One thousand in two equal parts you divide,
 Put five in the middle, and one on each side;
 And, when you have brought this strange
 sum to an end,
 You will have no divisor, but a clear dividend.

Answers to puzzles in June number:—

CHARADE.

Manufactory.

CONUNDRUMS.

1. Because it is a fellow feeling for another.
2. Sunday, because all the others are week-days.
3. Because he can always eat the sand which is (sandwiches) there.
4. One and a quarter, or 1.25.
5. Putting out tubs to catch soft water, when it rains hard.
6. Because it is making game of him.

ENIGMA.

Pears's soap.

DECAPITATIONS.

1. Growing.
2. Amusing.

THE MOTHERS' COUNCIL.

[It is very much hoped that our readers will contribute to this department. Please send articles for this department during the first week of the month before the one in which they are to be published to Mrs. J. S. Howe, Chestnut Street, Brookline, Mass.]

The following extracts, full of good suggestions and much thoughtfulness, are borrowed from the editorial page of an old number of the *Ladies' Home Journal*:—

"God gives to every mother two hands. One he intends she shall use to guide, the other to bless. She can never become cruel unless she becomes thoughtless. The hand of woman was never given to her to strike her own child; for, no matter what may be the pretext, or how aggravating the provocation, to command firm obedience is always better and wiser than to raise the angry and resentful passions that always lie dormant in children.

"When a mother inflicts punishment upon her child, it is generally done on the impulse of the moment. She is harassed with domestic cares, until patience almost ceases to be a virtue,—a mole-hill looms up like a mountain,—and she strikes. A moment later the mother feels a pang of regret; but the harm has been done, and the child's self-respect has been injured. For that is what corporal punishment does, for a child, more than anything else. By foolish notions of

punishment we kill self-respect in our offspring in childhood; and then, when they grow up, we wonder what has become of it. Mothers frequently punish their children, not so much because of their disobedience, but to give vent to their own overwrought feelings. The first and great lesson which women must learn in this matter of punishment is the value of self-control."

Speaking of his father with admiration, this wise writer says: "But all that disappeared when he punished me. Boylike, I judged a man's honor by his valor; and my idea of valor was, that no man would strike anybody 'under his size,' as boys express it. That knowledge exasperated me. I could not reconcile the two traits, and my respect for him lessened each time that he punished me. Not that the punishment hurt me. It is easy to recall the fact that it did, but all that was lost in the humiliation I felt for my father's loss of self-respect and dignity. The idea of repentance never came into my mind. Punish a boy, and you humiliate him far more than you correct him. Boys have more self-respect than parents credit them with. They also do more thinking than parents believe. The great trouble, with thousands of parents, lies in the fact that they do not understand their children. They forget their own childhood altogether too soon.

"Striking a boy will never improve him. Every blow given removes him just so far from his father's confidence. A parent should gain the respect, the confidence, and the love of a son. This he can do with firmness of discipline. A boy's respect for his father is gained in proportion as his 'yes' means 'yes,' and his 'no' means 'no.' Firmness of character and unwavering discipline will do more for a boy than all the punishments a father can inflict upon him. The one develops respect, the other develops passion and resentment.

"Let us bear in mind that, as our actions are toward them, so will be their actions toward the generation that will grow up around them a little later. The worst part of an unfortunate action is its influence upon a future in which we have no part. I will not say that the punishment of children can be dispensed with in every instance. No possible rule can apply to all cases, since every instance must be a law unto itself. At

the same time striking a child should be employed only as the very last resort. Kindness and firmness, when brought together, form the best basis for a child's education. Mothers should learn to control hasty actions, fathers must allow reason to have fuller play. The process may seem a little more tedious; but the result, when reached, will be worth it all. Instantaneous correction may seem to be achieved by punishment, but the effect is not lasting. Girls are shamed by it: boys grow resentful under it.

"Kindness draws us all closer; firmness of character cements lifelong friendship; sympathy wins us all. A boy should never find weakness in him to whom he looks for strength. A girl should never find anger where she has a right to find mercy."

As our list of subscribers and readers has greatly increased since the issue of our first number, we reprint here the passage from that number which explains the object of our "Mothers' Council":—

"We invite mothers of all ages, but especially *young* mothers, to form a club for mutual council and helpfulness. We cordially invite questions and answers to questions from all interested in this most important of all subjects, How to make children healthy, obedient, truthful, pure-minded, honorable, and upright, so that their lives may be a blessing to all who know them.

"A good practical way to draw out the best thought on these themes would be to suggest questions each month, and select for printing the best answers. Will those mothers who like this idea furnish us with some questions? Practical subjects are preferable."

We will also give a list of questions, most of which were prepared for consideration at meetings in one of our churches, and were printed in early numbers of our paper, but so long ago that they may be new to most of our readers. Short papers answering these questions will be very acceptable to the lady who has charge of our "Mothers' Council."

1. How can a mother best train herself for her vocation?

2. Is physical health the most important thing?

3. Do mothers put themselves in the child's place as much as they ought?

4. Is it service or training that a mother most owes her child?

5. "My mother lost the chance of establishing confidential relations with me when I was a child," said a young woman. What did she mean?

6. How can children be taught unselfishness?

7. Is it reasonable to expect an older child always to yield to a younger one?

8. How shall children be taught obedience?

9. Is it possible, without severity, to train young children to perfect obedience?

10. Should a child be governed by reason or by authority?

11. Should children ever be punished? And, if so, how?

12. If punishment is necessary, may it be inflicted without causing suffering or exciting anger, and yet accomplish the end desired?

We shall print new questions in the following numbers, but it seemed best to give these for the benefit of those who have not seen them.

THE BIBLE CLASS.

THE BOOK OF ACTS.

[The following statement is from a note in the appendix to "The Ideas of the Apostle Paul," by James Freeman Clarke.]

THE TENDENCY THEORY OF BAUR, AND ITS MODIFICATION BY HIS SUCCESSORS.

The peculiarity of the critical movement initiated by Baur is this: that it has substituted for the mythical theory (which had been pushed to its extreme by Strauss) that of "tendency." This means that the writers of the New Testament wrote with a tendency in their mind toward certain beliefs, which tendency acted like a purpose, leading them to modify facts to suit their aim. The purpose may have been a good one, and may have sometimes swayed them unconsciously. Oftener, however, it led them to work in the fashion of those who thought it no harm to invent the numerous false Gospels and Epistles of the second century. Origen says: "Not only four Gospels, but many more, have been written, from which

those which we have were selected, and have been handed down to the churches. The Church has four Gospels, the heretics many, of which one is called the Gospel to the Egyptian, another the Gospel of the Twelve Apostles. Basilides dared to write a Gospel, and give it his own name. I know one called the Gospel according to Thomas; another, the Gospel according to Matthias; and we read of many others." So also testify Irenæus, Jerome, and Ambrose.

Two principal events, it is said, gave rise at first to this tendency to create sacred Scriptures. The first was the controversy between Pauline and Judaic Christianity, the second that between the Catholic Church and Gnosticism. All the historic books of the New Testament are supposed by Baur to show the influence of the first of these controversies, and to be, so far, not historic works, but theological. Thus Mackay summarizes the Baur hypothesis by telling us that it makes the Fourth Gospel purely ideal; and he says of the others that each has a specific tendency, a more or less determinate purpose, a disposition to neutralize existing varieties of opinion, and to pave the way for Catholic establishments. In every case the writer's theory, or policy, exercises of course a modifying influence upon his narrative. Matthew is supposed to represent especially the Judaical tradition, but with intermingling Catholic concession. Luke is a conciliatory aggregate of Judaical notions and narratives, superadded to a Pauline basis, which, next to the genuine Pauline Epistles, may be considered as the purest and most important document of Paulinism.

This "tendency theory" reaches its full development in its treatment of the book of Acts. Of this Zeller says, "The view that the Acts has a purely historical aim,—that is, that it narrates the facts that it contains, for their own sake,—must be described as now discarded."

Those who deny the authenticity of the book of Acts base their objections on these grounds: First, the improbability of the facts recorded,—such as the deaths of Ananias and Sapphira, the phenomena of the day of Pentecost, and the profuse miracles ascribed to Peter and Paul. Next the divergence of the account given in Acts of the relation of Paul to Peter from that

contained in the Epistle to the Galatians. "The Paul of Acts," says Baur, "is manifestly quite a different person from the Paul of the Epistles." Third, the different account of the council at Jerusalem in Acts and Galatians. According to Overbeck* the book has insoluble difficulties of "exaggeration," "incorrectness," "ambiguity," "insufficiency," "ignorance." Zeller considers it quite impossible that Luke or any companion of Paul should have written in good faith the account of the miracles (Acts xvi. 26 *et seq.*; xxviii. 7-10) or described Paul as doing what he could not possibly have done (Acts xxi. 20; xxiii. 6). But Pfeiderer, who also makes the book of Acts a tendency writing, does not see the force of some of these objections.† According to Baur, Swegler, and Zeller, Paul in the book of Acts becomes a Judaizing Christian, while Peter and James are converted into Pauline Christians; and the book of Acts is regarded as a work written with the express purpose of reconciling the two parties by making mutual concessions. In it Paul is Peterfied, and Peter is Paulified. It is considered by Baur a systematic attempt to gloss over the differences between the Pauline and Judaizing Christians, judiciously blending fact and fiction, so as to cool the heated memory of former strife. Zeller calls the book of Acts "the draft of a proposal for peace, presented to the Judaists by the Pauline party."

We may admit that there is a certain grain of truth in these views. We must not undervalue the great service done to the Church by the labors of Baur and his successors. They have called attention to many points hitherto unnoticed. They have roused a remarkable ardor of inquiry into the condition of the early Church. They have caused every part of the New Testament to be examined and discussed as never before. It is curious that critics, who regard most of the books of the New Testament as unhistoric and as coming from unknown writers, should be the authors of a vast series of monographs on single books and single passages of these writings, seeking to find the exact truth concerning them. This, of itself, shows

that their work is not mainly destructive. The work of destruction soon wearies. Such writers as Strauss and Froude tire of it, and, turning to some other field of literature, become historians, dramatists, or novelists. But the vast productivity of the Tübingen school shows that it is not seeking to destroy, but to create and discover. It has pointed out the fact that the bitter opposition to Paul by the Judaizing Christians was only an extreme tendency of the Jewish-Christian party at Jerusalem. There is no evidence that the Jewish apostles opposed Paul; but the course of Peter at Antioch, rebuked by Paul, makes it probable that, when the Jewish Christians were together, they felt little interest in Paul's universalism. Since Peter withdrew from the Gentiles at Antioch as soon as the Jewish Christians came from James at Jerusalem, it is plain that the Church at Jerusalem considered Gentile Christians as their inferiors. Just as the whites in this country have recognized the rights of the colored people in theory, but practically have often regarded them as a lower race, so the Jewish Christians felt toward the Gentiles. But the critics are mistaken who see anything essentially unhistoric in the account of Peter's course toward Cornelius (Acts x.) or his speech at the council (Acts xv.). For this is singularly in harmony with his character as given in the Gospels, which is that of a man very liable to be influenced by his surroundings. Phrenologically speaking, Peter had a large organ of the love of admiration, large sympathy, and little caution. He acted on the impulse of the moment. He could not bear the ridicule of a maid-servant and the soldiers, and so denied his master, whom he had just before been ready to defend at the risk of his life. First of all the disciples, he could see the Christ, the mighty king and deliverer, in his Galilean master. First of them all, he saw that in every nation those who fear God and do right may become followers of the Christ. In both cases he could see the principle: in both cases he found it hard to practise it. The very rebuke addressed to him by Paul (Galatians ii. 14) assumes that Peter accepted in principle the same universalism as Paul himself. Paul charges Peter with inconsistency, dissimulation, and with not acting up to his

* Introduction to Zeller on Acts.

† Paulinism, ii. 242 (English translation).

principles, thus taking it for granted, as well known, that Peter agreed with himself that it was right to treat the Gentiles as fellow-Christians. Therefore, this passage in Galatians is in full agreement with Acts xi. 17, 18, and xv. 7-11.

Nor is there any inconsistency between Paul's course (Acts xvi. 3; xxi. 26) and his declarations (Galatians ii. 3; v. 2). Even Pfeiderer points out this (ii. 234), showing that the cases of Timothy and Titus were wholly different, one being a half Jew by birth, the other wholly a Gentile. Paul willingly admitted that it was right for Jews to keep their law; but he denied that any such demand should be made on the Gentiles. A Congregational minister might be perfectly willing to immerse a man brought up as a Baptist, to whom this seemed the true form of baptism; while he would utterly deny the claim that only those thus baptized are members of the Christian Church. So Paul admitted that Jewish rites were good and useful for the Jews, but denied that they were necessary for salvation to any Gentile who believed in Christ. If Gentiles who already believed in Christ were led to think it necessary for their salvation to be circumcised, they were then denying that they could be saved by faith in Christ alone, and were thus virtually made to deny his redeeming power. Paul's principle was that "neither circumcision availeth anything, nor uncircumcision," but a new creation of faith and love (Gal. vi. 15).

That the book of Acts was written after the bitterness of the conflict was over, "as a draught of a proposition of peace presented to the Judaizers by the Pauline party," is one of the strangest of all propositions. Let us try to imagine such a transaction. The Pauline party is supposed to say to the other: "We will agree to falsify history and to represent the hostile apostles as in full agreement. We know, and the churches know, that Peter and James refused to acknowledge uncircumcised Gentiles as Christians. But we will invent a story about Peter's having had a vision, and, in consequence of this, of his baptizing a Roman centurion and his family. We will also imagine a council at Jerusalem, which shall be assumed to decide that the Gentiles need not be circumcised. Allow this, and we will in turn concede to you as history the

statement that Paul conformed to Jewish customs, and deferred to the opinion of the Jewish apostles. We will then both agree to accept this compromise as the history of the early Church, and wholly to ignore henceforth the true story." So said, so done. Not a whisper transpired of this ingenious transaction. Every church, from Egypt to Gaul, accepted this invention as the true historic account. The great scholars in the Church at the end of the second century, Irenæus, Origen, Tertullian, never suspected the fabrication; and it was reserved for the ingenuity of German scholars in the nineteenth century to discover the real history of this astonishing compromise.

Such a theory as this could only have occurred to men who have been so devoted to the critical study of theology as to have lost the historic imagination which puts itself into the spirit of a period. Still, there is a basis of truth in all this. We can easily see a difference between the historic value of the first and last part of the book of Acts.

Critics of all schools agree that the author of the Third Gospel and that of the book of Acts is the same person. The most ancient tradition in the church ascribes both works to Luke, and the recent objections to this tradition are not of much weight. If the object of the book of Acts had been to modify the belief of the church, it would not have been ascribed to such an obscure author, but to Silas, Timothy, Titus, or to Paul himself. If the "we" passages (those in which the writer associates himself with Paul) were not written by an actual companion, and were contrived by a falsifying and later author, to give a contemporaneous aspect to the narrative, why was not the name of the travelling companion inserted? If it was a subsequent forgery of Pauline Christianity in the second century, intended to reconcile itself with the Jewish Christians, why did it not insert an account of a meeting of Peter and Paul in Rome, and of their common martyrdom there? Why did it leave off so abruptly, and in an unfinished state? And why close this effort to reconcile the Jews to Paul with an account of his denouncing the Jews as incorrigible?

All these difficulties which beset the tendency hypothesis are removed, if we suppose antiquity right in attributing the book of Acts to Luke, referred to as the "beloved

physician" (Col. iv. 14). He was probably a Greek, and, as his language shows, not well acquainted with Jewish customs. He was a follower and friend of Paul (Philemon 24; 2 Timothy iv. 11), probably of Asia Minor, and crossing with Paul from Troas to Europe. For the "we" begins at this point, and continues, with interruptions, to the end. It shows the writer to have been Paul's companion in Greece, Asia Minor, at Jerusalem, and on his voyage to Rome.

This view accounts for the more unhistorical character of the first part of the book, which refers to that period of the Church of which Luke could have had no personal knowledge. He probably found his material for this, as well as for the incidents of the life of Jesus, during his long residence at Jerusalem and in the vicinity, in the two years and more of the apostle's imprisonment at Cæsarea. For the "we" pronoun ceases on the arrival of Paul and his companions at Jerusalem (Acts xxi. 18), and begins again (Acts xxvii. 1) when they set sail for Italy. The phrase used in the last passage seems to show that the writer was one of the party of Paul, and under restraint with him. At all events, he had the opportunity during these two years of obtaining material for the first part of the work. It gives such details in regard to Paul's speeches as show that he was probably present as a spectator and hearer, as he would naturally have wished to be. (See Acts xxi. 26, 27, 30, 33, 34, 40; xxii. 22, 23; xxiii. 1; xxiv. 1, 2, etc.) Some of Paul's speeches he may have learned from himself during the voyage. The abrupt conclusion of the work is best explained by the probable intention of the writer to make a continuation, which he was prevented from doing, possibly by his own death.

The book is so far written with a tendency that it shows the natural feeling of partiality for Paul which must have been felt by a friend and companion. It is so far a book to conciliate the Jews as that it comes from an educated man with the historic animus of impartiality. From such a writer you would hardly look for a polemic against the Judaizers, like that in the Epistle to the Galatians, since no such polemic appears in Paul's other writings, not even in Romans or Corinthians. But, if the book was written in the second century with

the purpose of inventing a history about Paul and his opponents, it is incredible that the adroit writer should have made no use of Paul's Epistles in order to give local color to his story. I see unanswerable objections, then, to the theory that the book of Acts is "a quasi-historical romance," or a "well-meant effort of a later period to heal party differences by exhibiting the two great party leaders in friendly co-operation." To make out such a theory, Baur and his successors have been obliged to force their assumptions upon their facts. When the documents describe Peter and Paul as agreeing with each other, then the accounts are called forgeries written for that purpose. When they bring out any instance of disagreement, they are not considered to be forgeries, but accepted as reliable statements. When either of the documents omits a fact mentioned by the other, it is supposed to prove the writer to have been ignorant of what he ought to have known; but, when both mention it, it becomes plain that one must have copied from the other. By such a process anything can be proved and anything disproved. This may be criticism, but it is not impartial inquiry.

Zeller, to show that the book of Acts is a tendency work, tells us that there is a remarkable harmony between the first part, which is devoted to Peter and the older apostles, and the last part, which gives the career of Paul. Both apostles perform similar miracles, endure like sufferings, and are compensated by similar triumphs. As Cornelius worships Peter, the people of Lystra worship Paul. As Peter punishes Ananias and Sapphira, so the demoniac (Acts xix. 16) punishes the false exorcists. Zeller, however, meets with this difficulty: Why does the book suspend its narrative before telling of the martyrdom of Paul when the elder apostles, James and Stephen, attained this high glory? And why does it omit the trials and sufferings which Paul himself relates (2 Cor. xi. 23, etc.)? Because, says Zeller, this would cause the merits of Paul to outweigh too greatly those of Peter and his companions, and the writer's purpose was to keep them exactly even. This sort of criticism is evidently too ingenious. When there is a parallel between the labors and sufferings of the leaders of the two great parties, it is sup-

posed to show a purpose of keeping up the equilibrium. But, when the martyrdom on the one side is told, and that on the other studiously suppressed (for Zeller is certain that the writer of the book of Acts knew of the death of Paul)*, then this indicates the same purpose of keeping up an equilibrium. But how impossible to believe the writer of such an artless story to be ingeniously balancing in his own mind the amount of fictitious merits which he shall invent for each of the two parties. Imagine him saying, "I will conceal the martyrdom of Paul, for that would tend to eclipse the glory of Peter!" A critic who can push his theory so far, in order to prove a book to be a "tendency writing," shows that his own work, at least, must be regarded as written with a tendency.

According to the hypothesis of Baur and his followers, most of the books of the New Testament, with the exception of Paul's four chief Epistles, belong to the class of "tendency writings." They, therefore (according to this view), were written in a period far later than the time of the apostles,—a period when wholesale falsification seemed natural and proper. There may not have been any deliberate intention to deceive. These pseudonymous writings were possibly innocent fictions, produced for purposes of edification. An immense amount of ingenious study has been expended on this hypothesis; and by such labor and learning it has been made plausible, at least to those who already accept the theory. So that, at last, some writers (like the Dutch authors of the "Bible for Learners") assume that the proposition is proved, and teach it dogmatically, as a universally admitted fact.

But, before any such critical assumption can be regarded as established, we must look not only at the arguments in its favor, but also at the objections to it. We may sum up the doctrine of Baur and his followers thus: "The books of the New Testament, with the exception of the four chief Pauline Epistles and the Apocalypse, are fictitious productions belonging to some period in the second century, having for their object to reconcile the Petrine and Pauline Christians. They were written, not by the authors whose names they bear, but by some other unknown persons. The facts

which they narrate, and to which they refer, are not historic, though they may rest on some historic foundation. What this foundation is we can never ascertain with certainty. All the miraculous part must, of course, be set aside as pure invention. The resurrection of Jesus was based on mere imagination, and the belief in it came from the depressed and nervous condition of the disciples after the crucifixion of their master. The wish was father to the thought; the thought grew into a belief; the belief became a certainty; and this was the rock on which the church was built."

The difficulties to be encountered by those who maintain this view are such as these:—

The whole Christian Church, at the end of the second century, had accepted the books now contained in our canon as coming from the authors whose names they bear. This happened by the law of selection and the survival of the fittest. The New Testament was not put together by the authority of any church synod, but by the conviction of the whole Church that these books were authentic and genuine. Nor did this take place because of the absence of a critical sense or from unreasoning acquiescence. The books of the New Testament remained in the belief of Christians as authentic, out of a great mass of apocryphal gospels and epistles, many of which are still extant. They were divided into two classes, those generally accepted by the Church and those which were doubtful; while the books not in our canon were reckoned, says Eusebius, as spurious.

There were great critics and scholars in the second and third centuries, perfectly able to examine and test the quality of an alleged sacred writing, who yet accepted our present Scriptures.

Again, the questions which intensely interested all Christians at the end of the second century, such as Christ's mission to the underworld and the sharp conflicts of Christianity with Gnosticism, scarcely come to light in the books of the New Testament.*

* Showing that these books must have been written early, before these questions occupied the early Christians. See two important monographs by Prof. Frederic Huidekoper on this subject: "Indirect Testimony of History to the Genuineness of the Gospels" and "Christ's Mission to the Underworld."

* He concludes this from Acts xx. 24, 25.

The numerous coincidences which were evidently undesigned, because unapparent, and the contradictions which are apparent, and on the surface, both show that the writers were not framing fictitious gospels and epistles. If artless, how could they so skillfully interweave hundreds of historic facts and allusions? and, if artful, why did they leave so many discrepancies and contradictions?

O. B. Frothingham tells us that it is "as plain as any point of literary criticism can be that the Acts of the Apostles is not to be relied on for information concerning the life and opinions of Paul." "This must henceforth be regarded as one of the points established." "The unknown author romances." Mr. Frothingham follows Baur and Zeller in saying that the book is intended to mediate between the Pauline and Petrine view.

But the more recent criticism, as represented in the learned theological reviews of Germany, has essentially modified the conclusions of Baur, and by no means agrees with those of Mr. Frothingham, nor with "The Bible for Learners" in depreciating the historic value of the book of Acts. Thus Pfeiderer,* who is classed by Holtzmann as one who has followed in the direction of the Tübingen school, but with alterations and improvements, speaks thus, after describing the view which makes the book of Acts a deliberate attempt at modifying history for the sake of conciliation:—

"There are considerations of the greatest importance adverse to this view. In the first place, a standpoint of this kind is wholly without example in the history of Paulinism." After showing this, Pfeiderer says, "It is much more probable that the author—possessed with the consciousness of his own time—understood and honestly made use of his sources of information concerning it." Pfeiderer then adds that the author of Luke's Gospel and of the book of Acts laid down a critical and historic method for his Gospel, and "undeniably carried it out." He made use of "all the sources of information accessible to him, whether written or traditional," with "careful comparison, testing, and conscientious use of them, for the purpose of accurately

ascertaining and setting forth the actual facts that occurred." Pfeiderer believes the author of Luke's Gospel to have occupied a Pauline standpoint, but says that this "indicates the more forcibly the honest endeavor of the historian to give an impartial consideration to his various sources of information, so that he has not hesitated to admit passages of the most decided Ebionitish character, which his conscience did not allow him, as a historian, to leave out." This being his course in the Gospel, it is in the last degree improbable that he took an exactly opposite course in the book of Acts.

Nor does he see any reason to believe that the account of the course of Paul in regard to the circumcision of Timothy (Acts xxvi. 3) is unhistorical, since his case differed essentially from that of Titus (Gal. ii.), Timothy being a half Jew, and Titus a Gentile; and the ceremony in Paul's mind being a matter of indifference, and innocent, unless when insisted on as a duty for Gentile Christians.

Holsten is another follower of Baur. But in a recent work* he takes the ground that anything unhistoric in the book of Acts has crept in unconsciously. And, though a disciple of the strictest sect of the Tübingen school, he considers the book of Acts as an important historic source, being next in value to the four great Pauline Epistles.

William Grimm is another eminent theologian of the scientific school, who tells us that "thoughtful criticism will show that much is genuine and authentic which the school of Baur has hastily rejected."

A striking article by Holtzmann† gives a careful survey of the present state of opinion in the great critical schools of Germany in regard to the historic value of the book of Acts. He puts the theologians into three classes,—first, those who take the view of Baur, then those who have largely modified it, and, lastly, those who fully defend the historic character of the book of Acts. In the second class he places Reuss, Oster, Sabatier, Renan, Aubé, Keim, W. Grimm, Lekebusch and Oertel. In the third class are Neander, Olshausen, Ebrard, Ewald, Ritschl, Lechler, Bleek, Mangold, Trip, Baumgarten, Hofmann, Meyer, Wendt, Sieffert, Thiersch,

* Das Evangelium des Paulus.

† Hilgenfeld, Zeitschrift, 1882.

* Paulinism, ii. 229.

Pressensé, Wetzel, Friedrich, Weiss, Schenkel, K. Schmidt, and F. Zimmer. So far, therefore, from the unhistoric character of the book of Acts being a finally settled point of the results of criticism, it is plain that the latest, freest, and most exact criticism tends strongly to a belief in the value of the book of Acts as a reliable source of knowledge in regard to the history of the apostle Paul.

NATURAL HISTORY.

ANTS.

There is no animal or plant which would not well repay long and careful study. Yet all are by no means equally interesting. Some specially deserve attention from their utility to man, some from their power of inflicting injury. Among insects there are few, if any, whose habits are more interesting than those of ants. They live in large communities, they build houses, they make roads, some of them keep other insects just as we keep cows, and some of them even have slaves.

In this country we have more than thirty kinds; but ants become more numerous in species, as well as in individuals, in warmer countries, and more than a thousand species are known. Even this large number is far short of those actually in existence.

No two species of ants are identical in habits, and on various accounts their mode of life is far from easy to unravel. Most of their time is passed underground: all the tending of the young is carried on in the dark. I have for some years kept many nests of various species under observation, and these have given me special facilities for observing the internal economy of ant life. Another main difference between my observations and those of previous naturalists has consisted in the careful record of the actions of individual ants. The most convenient mode of marking them was, I found, a small dab of paint on the back.

The life of an ant falls into four well-marked periods,—those of the egg, of the larva, or grub, of the pupa, or chrysalis, and of the perfect insect, or imago. The eggs are white or yellowish, and somewhat elongated. They are generally said to be hatched about fifteen days after being laid,

but those observed by me have taken a month or six weeks.

The larvæ, or grubs, of ants, like those of bees and wasps, are small white, legless creatures, somewhat conical in form, narrowing toward the head. They are carefully tended and fed, being carried about from chamber to chamber by the workers, probably in order to secure the most suitable amount of warmth and moisture. I have observed also that they are very often assorted according to age. It is sometimes very curious in my nests to see them arranged in groups, according to size, so that they remind one of a school divided into five or six classes.

As regards the length of life of the larvæ, those which are born in the spring become full-grown in a few weeks. In other cases the period is much longer. In certain species—the small yellow meadow ant, for instance—some of the larvæ live through the winter.

When full-grown, the larvæ turn into pupæ, sometimes naked, sometimes covered with a silken cocoon, constituting the so-called "ant-eggs." We do not yet understand why some larvæ spin cocoons, while others remain naked. As a general rule, the species which have a sting are naked, while those which have not are enveloped in a cocoon. There is, however, one species the larvæ of which sometimes spin a cocoon, and sometimes remain naked. The reason for this difference is still quite unknown. After remaining some days in the pupa state, they emerge as perfect insects. In many cases, however, they would perish in the attempt if they were not assisted; and it is very pretty to see the older ants helping them to extricate themselves, carefully unfolding their legs and smoothing out their wings with truly feminine tenderness and delicacy.—*Sir John Lubbock.*

SPIDERS.

"How few people think, as they walk through quaint country lanes, that in the deep, watery ditches often to be found in rivers which run in low ground a little water spider may be living, coming to the surface to breathe, as a diver does, and carrying down air bubbles entangled in the fur which covers her body and between her legs, and so filling a domed hall which she

has built in the water. She fixes her house on the stem of some water-plant, spinning there a thimble of delicate silk, into which she carries air, shaken off as bubbles from her body. This air, rising up to the top of the thimble, gradually displaces the water and fills the whole chamber. And there she lives quite dry, and spins her silken cocoon with its hundred eggs, out of which come the young spiders, which begin at once to live and build as she does. Even when she makes her journeys to the surface to catch water-flies and other insects and to breathe, the water does not wet her; for the bubbles of air which glisten over her body like quicksilver keep her skin dry." This spider has not yet been found in America.

In the bright autumn weather, if we observe closely, we may sometimes see some of our own small spiders ascend to the tops of trees, fences, and other high objects, rise on their toes, turn the spinners upward, throw out a quantity of silk, and sail away. They can be seen plentifully any fine day in October or November, before the cold weather, on Boston Common. They grasp the silken thread with their feet, and seem to be enjoying themselves as much as the birds and butterflies.—*Margaret W. Leighton, in Popular Science Monthly.*

THE EDITOR'S CORNER.

The editor would now like to ask how many of the young people have been able to follow out the suggestion made last autumn in *The Cheerful Letter* in regard to improvement in writing and spelling.

Any boy or girl who has made an effort to improve in these directions during the last few months is invited to send a note as a specimen of present handwriting and spelling to our secretary, Miss Langmaid, unless he or she has a correspondent in the Cheerful Letter Exchange, in which case the correspondent is the one to give us the information.

By accident the name of the author of the sermon extract printed in our June number was omitted. It should have been credited to Rev. David Swing.

It has been suggested that short articles on subjects connected with natural history

would be useful to our younger readers, teaching habits of observation and bestowing new sources of enjoyment. We should be glad to receive such articles, either original or selected.

The editor has received several letters which should have been addressed to the secretary of the Book Club. She takes this opportunity to warn those who address these letters to her that for the next few months those who address these letters to her must not be surprised if they are neither printed nor answered. Ample directions are given in every number of the paper, and only requests for the books which she personally offers should come to her.

The life of faith may be compared to a kind of perpetual communion, through which God gives himself to us under the outward forms of the actions of every day. *Selected.*

No one can tell where the warmth and radiance that a generous heart casts around it stop. He might as well attempt to measure a sunbeam or mark the place where it falls.—*Greenwell.*

Whether the memory shall be a beautiful chamber of peace or a torture chamber of despair will depend upon the soul's obedience or disobedience to the admonition, "Remember thy Creator."—*Christian Leader.*

Faith in human nature is not merely faith in what it is, but, still more, faith in what it is to be. Compare Christianity with Christ, and you will see the difference between the Christianity of the present and that of the future.—*C. C. Everett.*

The path of progress for each individual soul lies along the pathway of hope. This is the way of salvation.—*Selected.*

If we carry in our hearts wherever we go an unfailling trust that God is around us, and that he is always ready to come into our hearts, we shall find a priesthood in nature, in events, in life; and we shall carry that holy and sanctifying influence to others.—*Selected.*

IMPORTANT NOTICES.

The Treasurer calls attention to the fact that, as we have lately begun a new fiscal year, many of the subscriptions are now due. They may be sent to her at her personal address, or left at 25 Beacon Street, Boston, addressed to her.

The address of our Treasurer after June 1 will be Miss Louise Howe, Nahant, Mass.; but subscriptions may be left for her at 25 Beacon Street, Boston, at any time.

There will be no more meetings of the Cheerful Letter Exchange until farther notice.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

We remind all who send parcels or boxes with books, papers, etc., to correspondents or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

Subscribers to *The Cheerful Letter* are kindly requested to send subscriptions to the *Treasurer*, not to the Editor.

In sending requests or offers of books, it is essential to address these communications to the *Book Club* (Secretary Mrs. W. B. Nichols). If addressed to the Editor these letters are in some cases postponed; in others altogether omitted. See directions in every number of *The Cheerful Letter*.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

DIRECTIONS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, Nahant, Mass., or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.